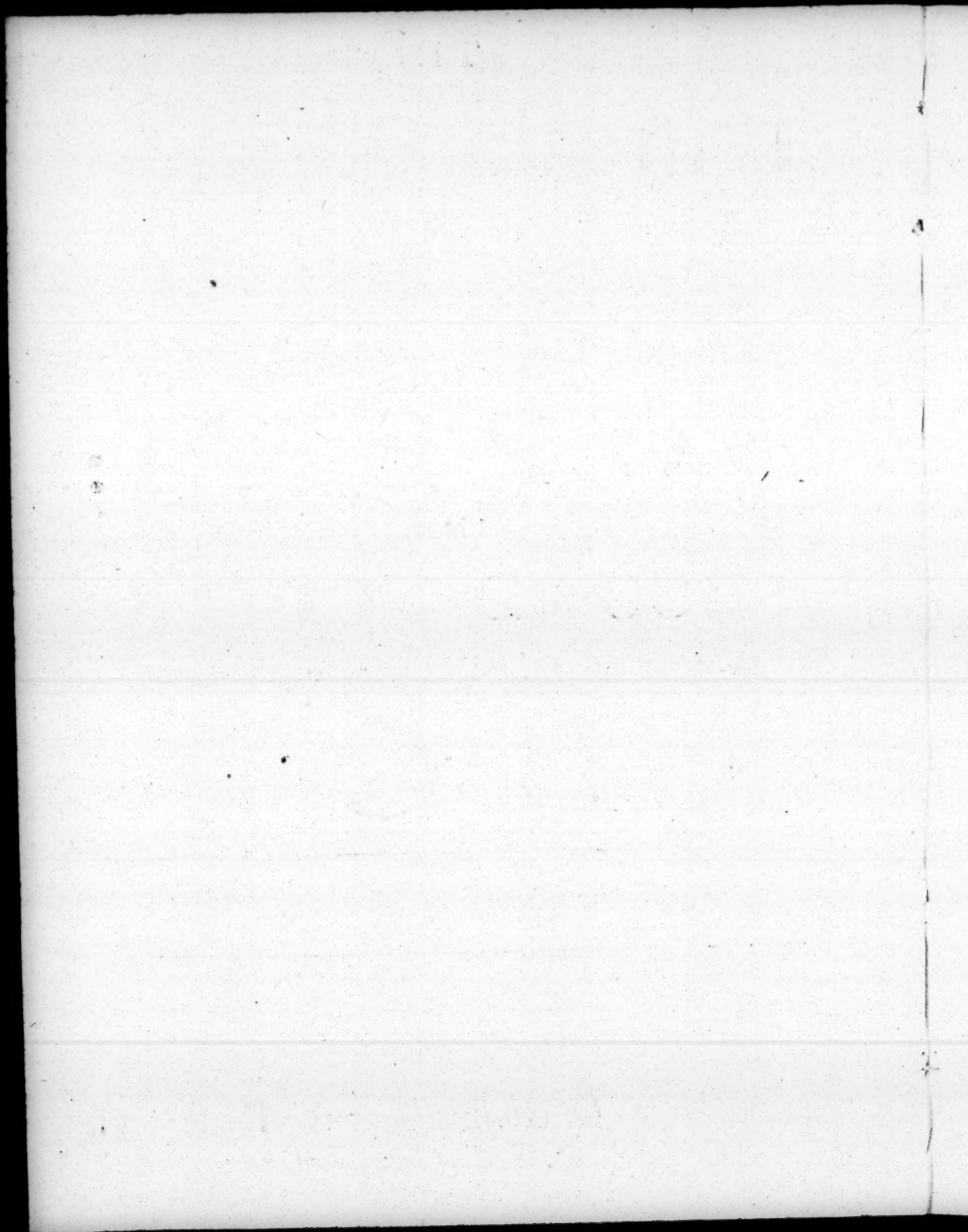


THE 10.
Unreasonableness
AND
IMPIETY
OF
POPE RY:
IN A
SECOND LETTER
Written upon the Discovery of the Late
PLOT.

Imprimatur C. Alston, Nov. 12. 1678.

L O N D O N,

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The Unreasonableness and Impiety OF P O P E R Y,

In a Second Letter written upon the Discovery
of the Late P L O T.

S I R,

YOU are pleased to tell me that my last Letter has had some good effect; and that many who were before carried away with the false colours of the *Romish* Religion, are now a little awakened, and seem not unwilling to examin things, which they took formerly upon trust: and therefore you desire me, since you are not Master of so much spare time your self, to set down the most material and convincing reasons, in as few words as may be, that are most likely to open the eyes of honest and simple persons, who have been hitherto misled, and are now willing to be instructed.

In all such cases, I first consider the temper of the persons to be dealt with: Such as take up their Religion out of interest or humour, and think it point of honour to continue in it, and so will examine nothing, are not to be spoken to. Others that are naturally superstitious and credulous, are very hard to be wrought on; for they believe every thing that is said on the one hand, and distrust all that is told them by any body else. Some of those have a vanity in coming to talk with Divines, but it is an endless labour to deal with them; for at every

time one must begin of new. But the only persons to be dealt with, are those that are sincere and inquisitive, that having been bred in that Religion, or brought over to it by some specious pretences, are now willing to hear reason, and resolved to follow it wherever they find it. And therefore in the first place, their minds must be disengaged from these unjust prejudices, that they conceive of our Religion: and such just prejudices must be offered them against the *Romish* Religion, as may at least beget in them some jealousies concerning it, by which they may be brought so far, as to think the matter suspicious. If then there be such reasons offered them, for suspecting foul dealing from their Priests and Church, as would make them suspect an Attorney, Physician, or any other person with whom they were to deal, they will be prepared to hear reason; which is all that we desire: and upon this Head these following Considerations may be laid before them.

1. All people that pretend to great Power and Dominion over our consciences, are justly to be suspected. If any man designed to make himself Master of any of our other Liberties, we would examine his Title, and suspect all his other motions, when we see they tend to subject us to him: Therefore a Church that designs to keep all her Votaries under an absolute obedience, is justly to be suspected: and our Church that pretends to no such power, is more likely to deal fairly.

2. A Church that designs to keep her Members in ignorance, is more to be suspected, than a Church that brings every thing to a fair Trial. A Church that denies the use of the Scriptures in a known tongue, except to a few, and wraps up their Worship in a Language that is not understood, is reasonably to be suspected, more than a Church that gives the free use of the Scriptures to
all

all persons, and worships God in a Language, which the people understand.

3. A Church whose Opinions tend to engross the Riches of the world to its Officers, is more to be suspected, than a Church that pretends to nothing but a competent maintenance of the several Officers in it. The Redeeming Souls out of Purgatory, and the Enriching the Shrines, or Reliques of Saints, Pardons, Jubilees, and many more Tenets of the Church of *Rome*, are so calculated for enriching their Societies; that every cautious man must needs suspect some design in it: which he cannot charge on a Church that has none of these Arts to get money.

4. A Church that has carried on its Designs, by the most dishonest methods possible, the forging of Writings, and Deeds, of Miracles, Visions, Prophecies and other things of that Nature, is more justly to be suspected, than a Church that cannot be charged with any such practices. The Forging so many Epistles for the Popes of the first Ages, which are now by themselves confest to be Spurious, with many other Forgeries, were the Engines by which the Papal Power was chiefly advanced. The Legends and Extravagant Fables of which they are now ashamed, were the chief Motives of Devotion for many Ages. And by these, Saints and Images were so much magnified, and Monasteries so enriched. A Noted Liar after a Discovery is no more to be trusted.

5. Any that considers the present State of *Rome*, the manner of Electing Popes, the Practices of that Court, and the Maxims they move by, must see that every thing there is secular, corrupt, and at best directed by rules of Policy. But to suppose the Holy Ghost can come upon any Election so managed, as their own Books shew that

that is, is the most unreasonable thing that can be devised. Therefore a Church that neither pretends so high, nor can be charged with such proceedings, is more likely to be the true Church.

6. A Church that teaches Cruelty against poor Innocent people, that differ in opinion; and sets on Plots, Conspiracies, and Rebellion against Princes, that are judged Hereticks, is more likely to be corrupted, than a Church that is so merciful, as to condemn all capital proceedings for difference of Opinion, and teaches an absolute Submission to the Sovereign Power, even when it persecutes and oppresses them.

7. A Church that is false to her own Principles, is not so likely to Instruct her members aright, as a Church that is in all things consistent to her self. The great Foundation of their Doctrine, is, That there must be a speaking Judg to decide all Controversies : But they have no such Judg, for it is not of Faith, that the Pope is this Judg, or is Infallible : And for a general Council, they have had none these 115. years, nor are they like to see another in hast. So they have no Speaking Infallible Judg among them. And thus they deceive people by a false Pretence : whereas we appeal to nothing, but what we really have among us, which are the Scriptures.

8. A Church that appeals to Marks, which are not possible to be searcht out, is more likely to mislead people, than a Church that pretends to nothing but what can be certainly proved. The great thing they appeal to is the Constant Succession of the Bishops of *Rome*, and their other Pastors. This cannot be known, no not by a probable conjecture. But there are on the contrary, as great grounds from History to deny it in the See of *Rome*, as in any other Ancient See whatsoever : but
though

though they have it, both the *Greek Church*, and our Church has it likewise.

These are such plain things, and the Truth of them is so notoriously known, that I should ask any of that Communion, whether upon the like reasons, he would not be Jealous of any person or sort of persons whatsoever? And if these grounds of jealousy would work in other matters, it is much more reasonable, that they should take place in matters of Religion: In which as an Error is of far greater Importance; So Impostors in all Ages have studied to make gain by Religion. Therefore it is most just, upon these violent presumptions, to look about us, and take care we be not cheated.

But before I shall descend to particulars, there is one General prejudice, that works most universally on weaker minds, to be removed, which is, that the true Church cannot Erre. If then it be made appear unanswerably, that the true Church may Erre, and that in a most weighty Point; all these Arguments fall to the ground.

That the Church of the *Jews*, in our Saviours days, was the true Church, cannot be denied; for our Saviour owned it to be such. He joyned with them in their worship, He sent the Lepers to the Priest, He commanded the people to hear the Doctors that sate in *Moses Chair*, and himself acknowledged the High Priest. This is sufficient to prove that it was the true Church, and yet this Church erred, in a most Important point, whether Jesus Christ was the true Messiah, in whom the Prophecies were fulfilled or not? they Judged falsely: The High Priests with all the *Sanhedrim*, declared him a Blasphemer, and condemned him guilty of Death. Here the true Church expounded the Scriptures falsely, and erred in the Foundation of Religion.

And

And it is well known, that the chief arguments which they of the Romish party bring to prove, that a Church cannot Err, do agree as well to the *Jewish*, as the Christian Church : the one being the true Church, under that dispensation, as well as the other is now. If then this Decision made by the true Church in Christs time, did not oblige all in that Church, to go on in that error, but private persons might have examined their Sentence, and depart from them upon it ; then upon the same reasons, though we acknowledge the Church of *Rome* a true Church, yet we may examine her Doctrines, and separate from her errors. This grand prejudice being thus removed, there are two things in the next place to be laid before them.

One is, that the Scriptures, being acknowledged to come from Divine Inspiration, on all hands, can only decide the Controversies among us : and the places I shall make use of, shall be cited according to the *Domey* Translation, to which, being made by themselves, they cannot except.

Another is, that a man must judge of things as they appear plainly to his reasonable Faculties. It is against all reason to say that because it is possible for a man to be mistaken, therefore he ought to doubt his Judgment in things that are clear to him. This must turn a man Sceptical both to all Religions, and all the concerns of human life : Therefore every man must follow his Judgment, when after a diligent Inquiry, any thing appears plain to him.

And now to come up close to those of that persuasion, they are to consider, that the chief parts of Religion are, *First*, Articles of Faith : *Secondly*, Rules of Life : *Thirdly*, The worship of God chiefly in the Sacraments : And *Fourthly*, The Government of the Church. If
then

then in every one of these Heads, the Church of *England* agrees clearly with the Scriptures, and the Church of *Rome* does either manifestly contradict them, or differs materially from them, in all these points, in which we and they differ; then the Resolution of the Question, Whether a man ought to joyn himself to our Church, or theirs? will be easily made.

For Articles of Faith, if either the Apostles Creed or the Creeds of the First 4. General Councils, contain a just abstract of the Faith; then we who receive every Article in these Creeds, do agree more exactly to the Apostolical Doctrine, than they who have added many new Articles to their Creed.

The chief Article of Faith, is, The Covenant made between God and Man through *Jesus Christ*, by which upou the Account of his Merits and Intercession, all who follow the Rules of the Gospel, may expect the Blessings of it, both here, and hereafter. *Pennance to-ward God, and Faith towards our Lord Jesus Christ*, being the conditions upon which we hope for Eternal life. This we plainly teach, without Addition or Change: But in how many things have they departed from this Simplicities of the Gospel? *First*, In teaching People to address to God. for the Merits and by the Intercession of the Saints: From whom these things are asked, for which the Scriptures direct us only to God and Christ. And in the very words pronounced after absolution, *The Merits of the Blessed Virgin and the Saints*, are joined with the passion of Christ; as the grounds on which we obtain pardon of Sin, Grace, and Eternal life. *Secondly*, In perswading People, That a Simple attrition with the use of the Sacraments, without any real conversion of the Soul or change of life is sufficient to Salvation. *Thirdly*, In perswading People, That

Acts 20. 21.

there is a Communication of the Merits of Saints to other Persons, though the Scriptures mention only the Communication of Christs Merits. *Fourthly*, by Teaching that tho our sins are pardoned thorough-Christ; yet, there are terrible and long lasting torments to be endured in another State. *Fifthly*, that saying Masses, and going of Pilgrimages can Redeem from these. Now in all these, the two chief Designs of the Gospel are plainly contradicted: Which be; *First*, To Change our hearts and lives: *Secondly*, To perswade us to a humble Dependance upon Christ, and an high acknowledgment of him: But these Doctrines of theirs as they shew us a way to be sure of Heaven, without a real Conversion; so they take off so much from Faith in Christ as they carry us to trust to somewhat else.

These are Errors of great Importance: Since they corrupt the Fountain, and overthrow the chief design of the Christian Religion. They are also late devices brought in, in the dark and ignorant Ages.

No mention is made of praying to Saints, in any Ancient Liturgie. There is a great deal against it in the most Ancient Authors. And though in the Fourth Century, upon the Conversion of many Heathens to the Christian Faith, to humour them in their conceit, of some Intermedial Agents, between the Divinity and us Mortals, there was a Reverence for the Saints set up, to drive ont the worship of those Secondary Deities; yet, this was no direct Adoration, though they then began to use Rhetorical addressees to Saints like prayers: Yet, even in *Gregory the Great* his time (in the beginning of the Seventh Century) we find no Prayers made to them in all his Liturgies. And for the Beleif of a simple Attrition being sufficient with the Sacrament, no body ever dreamed of it, before the Schoolmen found
out

out the Distinction, between *Attrition* and *Contrition* in the later Ages. For the Communication of the Merits of Saints, the whole Fathers in one voice, speak only of the Merits of Christ being Communicated to us. The Fryers first invented it, to invite People at least to die in their habits, by perswading them, that all the merits of the Saints of their Order, were shared among the whole Order. And for Redeeming out of Purgatory, the first Four Ages knew nothing of it. In the beginning of the Fifth Century St. *Austin* plainly speaks of it as an Opinion *which some had taken up without any ground, and that it was no way certain, nor could we ever be sure of it.* And though in *Gregory* the Great's time, the Beleif of it was pretty far advanced; yet, the Trade of Redeeming out of it, by saying Masses for Departed Souls was not even then found out.

So that all these are both gross Errors, and late Inventions.

The next Branch of Religion, is the Rule of human life: which one would think could be taken from no other Standard so certainly, as the 10. Commandments: and the Expositions given of these in Scripture, chiefly our Saviours Sermon on the Mount. Let Malice it self appear, to Declare wherein our Church strikes at any of these: or Teaches men to disobey even the least of them. If then our Rule of life be exactly the same; with that which the Scriptures prescribe, we are safe as to this, which may be well called, The most important piece of Religion. For it is to be considered that God making man *after his own Image*, the end of his Creation was, that he might be made like God. The Attributes of God to be Imitated, are Goodness, Mercy, Justice, Wisdom and Truth. And it is certain that the Design of

Revealed Religion was to give men clearer Notions of these Moral perfections, to press them by stronger Arguments, and encourage our Endeavours by suitable Rewards and punishments. So that if any Religion contradict these Moral Duties, we are sure it is false ; for the Revelation of God's will must be designed to make us better than we would otherwise be, following barely the Light of Nature, and not worse. If then the Church of *Rome* over-throws Morality, and contradicts any of the Ten Commandments we are sure it is not of God. And how far it has done this, they may judge by these Particulars.

First, Whatever Church offers cheap and easie pardons for sin, does take off so much from our sense of the evil of sin. We cannot have a very ill opinion of any thing that is easily forgiven. Now what are the Popes Pardons, Indulgences, Jubilees, Priviledged Altars, the going of Pilgrimages, the saying of some Collects, the wearing of *Agnus Dei's*, Peebles, or other such like trash, but so many Engines to root out of mens minds any deep horror or great sense of sin. Is not this the very thing which the People of the *Jews* of old offered at, to bring Thousands of Rams, Ten Thousand Rivers of Oyl, their First born, or the fruit of their Body, to offer for their sins ? All which were rejected in the name of God in these words, *I will shew thee O man what is good, and what our Lord requireth of thee : Verily to do Judgment, and to love mercy, and to walk solicitous with thy God.* This is a Moral matter and unchangable ; therefore whoever go to beat down the sense of sin, by the offer of Pardon, on any other terms, but the sincere change of a mans life, destroy Morallity, which is the Image of God in man. If from this general Consideration we descend to Examine the Commandments in particular, we shall find

find matter enough for a severe Charge against their Church.

Is not the First Commandment broken when Devotions are offered to Saints which Import their being *Omniscient*, *Omnipresent* and *Almighty*; that are the Incommunicable Attributes of the God-head: and when pardon of sin, preservation, Grace against Temptations, and Eternal life, are immediately begged from Saints. It is true, they say the sence of these prayers, is only that we desire their assistance at Gods hands for these blessings. But the words of their Offices import no such matter. And though for above One-Hundred and Sixty Years these things have been complained of; and in the Correction of their Offices, some of them were cast out; yet, many of them do still continue: In which the plain sence of the words of their Offices is Idolatrous: Only they make a shift with another and forced sence put on them, to defend themselves from that charge. And for such Devotions they can shew no Warrant for the first Thousand years after Christ.

The *Second* Commandment is so openly and confessedly broken by them, that many of them maintain, it does not all oblige Christians: but belonged only to the Jewish Dispensation. And in all their Catechisms it is left out, which was done very wisely; (with what honesty let them answer) for it was not fit the people should look on that as a Commandment, which they saw so notoriously broken throughout their whole Church: A great trade being also driven by the breach of it. That this was not in the Primitive Church, themselves confess: all the Books the Fathers wrote against the Idolatry of the Heathens, demonstrate this. Nor were Images so much as set up in Churches before the Sixth Century. And then care was taken that they should

should not be worshipped : and not before the Eighth Century were they worshipped in any place of the Christian Church.

The Doctrine of the Popes power of Relaxing of Oaths, and discharging men from the Obligation of them, joyned with the practice of their Popes for above 800 years, is as formal an Opposition to the *Third* Commandment as can be Imagined. This was also begun in the *Eighth* Century.

The vast multiplication of Holy-days, made the Observation of the Lords day of necessity slacken.

They have destroyed the Order of Societies, established in the *Fifth* Commandment ; by the Power they allow the Pope to Depose Princes, and absolve Subjects from their Alleageance.

They teach the murdering and burning all Hereticks, that is to say, all that will not submit to their Tyranny : by which Infinite numbers of Innocent persons have been murdered, against the *Sixth* Commandment. And these two Doctrines of deposing Princes, and putting Hereticks to death, were abhorred by the Church for the first *Eight* ages, and were brought in by the Popes since that time.

The frequent practice of the Court of *Rome*, in granting Divorces, on the pretence either of Spiritual kindred, or of Degrees not forbidden, either by the Law of Nature, or the word of God, and allowing second Marriages to both Parties, upon such Divorces, is an avowed breach of the *Seventh* Commandment.

The setting on, some Princes to Invade other Princes in their just Rights, is the Doctrine, as well as it has been the practice of their Church for some Ages. And as their Popes have wrested many Territories from Temporal Princes, so for many Ages they set on Publick

lick Robbery against the *Eighth* Commandment.

The Doctrine of Equivocating, both taught, and practised, the breaking of safe Conducts, and publick Faith decreed by their General Councils, is also against the *Ninth* Commandment.

For the *Tenth* I shall say nothing of it, because the meaning of it is not so generally agreed on. But thus we see all the Rules of Morality are contradicted by that Church.

It might be justly added to swell up this Charge; that of late there have been Doctrines published to the world by the approved Casuists of that Church, with Licence, which subvert all Justice, destroy all security, and take away the most sacred ties of mankind. By the Doctrines of Probability, and of Ordering the Intention aright, there is no crime how black soever; but a man may adventure on it with a good conscience. These things were long and openly taught amongst them, without any Censure. And when many of the *French* Clergy complained of these at the Court of *Rome* (perhaps more out of spite to the Jesuits, than zeal for the Truth) it was long before these so just Remonstrances, were heard. And in conclusion a trifling Censure was past on them: by which they were declared *scandalous* (neither Impious, nor Wicked) and all were forbidden to teach them any more, but they stand yet, in the Books formerly published with Licence.

After all these particulars, is it to be wondered at, if the morals of the men of that Church be vitiated, when their Doctrine is so corrupted, for peoples practices are generally worse than their Opinions. And thus the *second* point is made good, that in our Church, we teach the same Rules of Living that are in the Scriptures, which are grossly corrupted by their Doctrines.

The

1 Cor. 14.

The *Third* Branch of the Christian Religion is the Worship of God and that chiefly the use of the Sacraments. For the Worship of God, let it be considered that we pray to God, and praise him only, for all these things about which the Scriptures command us to address to him. Our worship is in a Language that all the people understand, and so are edified by it according to St. *Paul*, who has enlarged so much on this matter, in a whole Chapter, that it is strange, how any who acknowledged the Authority of that Epistle, can deny it. Our Liturgies are such, that the Romanists cannot except to any part of them : Our ceremonies are few, and these be both decent and useful : So that in all the parts of our Worship, we do so exactly agree to the Rule of the Scriptures, and the Primitive Church, that they cannot blame us for any one Rubrick or Collect in it. But for their worship, It is in a Language not understood by the people : who to be sure can receive no Edification, from that they understand not ; nor can they say *Amen* to such Devotions. This is as it were in spite to St. *Paul*, who took special care that as long as his Authority was in any esteem in the Church, such an abuse should never creep into it. Nor is there a shadow of Authority for such a practice, from the Primitive Church, in which for many Ages, the Worship was still in the vulgar Tongues.

Next their Worship is so overcharged with many Rites and Ceremonies, that the seriousness of Devotion must needs be much alloyed by them. A great part of the Worship is so whispered, as if they were muttering Spells. Their Books of Exorcisms are the most indecent things that can be : full of Charms and other ridiculous Rites. And for the *Pontifical* and *Ceremonial* of their Church, they may match with Heathenism for Superstition.

tion. Their Offices are so various, and numerous, and the Rubricks seem so full of disorder, that a man may as soon learn a Trade, as know all the several parts of them. How this can be reconciled to the Simplicity of the Gospel, or the Worshipping God in spirit and truth, may be easily judged by those who can compare things.

For the Sacraments, we have the Two that Christ Instituted, Baptism, and the Lords Supper; And for Penance, Confirmation, Ordination and Marriage, we have them also among us, as they were appointed by Christ and his Apostles: though we do not call these Sacraments. For Extream Unction we find no warrant at all for it, as a sacred Ordinance: and we are sure the Church for many Ages did not think of it. For Baptism it is done among us, in the very Form our Saviour appointed: and this they do not deny. But among them they cannot be assured that they are at all Baptized: since according to the Doctrine of the necessity of the Intention of the Priest, to the Being of a Sacrament, they cannot be assured of it: for an Atheistical Priest can spoil their Baptism, so that unless they can be certain of that, which is impossible for them to know, I mean the Intention of the Priest, they are not sure that they were ever truly Baptized. Mat. 28. 19.

But for the Lords Supper, if any person will so far trust his own Reason and senses, as to compare all the Warrants we have in Scripture for that Ordinance, with the Practice of our Church, and theirs, they will soon see who agree most to them. *Christ took Bread which he blessed and gave, saying, This is my Body which is given for you. He also took the Chalice and said, Drink ye all of it, &c.* All this we doe, and no more, so that it is indeed a *Communion* among us: and those who have read the account that *Justin Martyr* gives us of the Rites in the Communion in his days, would think he were Mat. 26. 26,
27. 28. ver.

C reading

reading the very Abstract of our Office. But in the Church of *Rome*, besides the less material things, of the Form of the Bread, the Consecration of Altars and Vessels, with the numberless little devices in the Canon of the Mass, that may seem not of such importance let these considerable changes they have made be looked into.

1. They have brought in the Doctrine of Transubstantiation, against the clearest Evidence both of sense and reason, against the nature of a Sacrament, and its being a Memorial of Christs Death, and that by the very words of Consecration, the Bread and Wine are Christs *Body and Blood*, as the one was *given for us*, and the other *shed for us*, on the Cross: and not as he is now at the Right hand of God. The belief of this crept in by degrees, from the eighth Century, in which it was first set on foot, but much contradicted both in the *Eastern* and *Western* Church: and was not fully settled till the 13th Century. We are sure it was not the Doctrine of the Churches of *Rome*, *Constantinople*, *Asia*, *Antioch*, nor *Africk* in the 5th and 6th Centuries, by express Testimonies from the most esteemed Authors of that time, *Gelasius*, *Chrysostom*, *Ephrem*, *Theodoret*, and *St. Austin*.

2. They deny the Chalice to the Laity against the express words of the Institution; and contrary both to the Doctrine and Tradition of the Church for 1300 years.

3. They have declared the Priests saying Mass, to be an Expiatory Sacrifice for the Dead, and the Living, though the Scripture plainly says, *That Christ was once offered for us*. It is true the Primitive Church used the words *Sacrifice* and *Oblation* as our Church yet does, but their meaning by that, was only in the general sense of these terms, as Prayers, Praises, and Alms are called Sacrifices.

4. They

4. They have brought in a new piece of Worship, which is the hearing of Mass, without receiving the Sacrament : and it is now the great Devotion of their Church. Though by the Institution, it is as express as can be, that the Consecration is only in order to its being a Communion. And by the Apostolical Canons, which some in their Church believe to be the work of the Apostles, and are by them all acknowledged to be a Collection of the Rites of the first Ages, all persons that were present at the Worship, and did not communicate were to be severely censured.

5. The adoring the Sacrament, the exposing it on the Altar, and carrying it about in solemn Processions, to be worshipped, as they are late Inventions ; so if Transubstantiation be not true, they are by their own confession the grossest Idolatries that ever were,

And are not these considerable variations from the first Institution of this Sacrament?

As for their other Sacraments, though there is no reason to equal them, to either of these that were instituted by Christ ; yet some of them we use, as they were at first appointed. Persons Baptized, are Confirmed with Imposition of hands, the only Ceremony used by the Apostles. Acts 8. 17.

We allow the use of Confession, and do press it in many cases ; and give the benefit of Absolution : but we do not make this an Engin to screw peoples secrets from them. For which there is no warrant in Scripture ; nor was it thought necessary for many Ages after the Apostles. Confession of publick Scandals was enjoined, and for private sins it was recommended : but this latter was not judged simply necessary for obtaining the pardon of sin. And what noise soever they make of the good that Confession, and the enjoyning of Pennance, may do,

if well managed, we need only appeal to some of their own best Writers, now in *France*, whether as they have been practised, they have not rather driven all true Piety out of the world. If these abuses had been only the faults of some Priests, the blame could not have been justly cast on their Church ; but when the publick Rules given to Confessors, printed with Licence are their warrants for so doing, then their Church is in fault. So that nothing is more common among them, than for persons after a confession made of their sins, with a slight sorrow, and some trifling penance undergone, together with the Priestly Absolution, to fancy themselves as clean from all sin, as if they had never offended God. And this being the Doctrin of their Church, it both lessens the sense of sin, and takes men off from making such earnest applications to God through Christ, as the Gospel commands.

Morinus.

For Orders they are among us with the same Rites that Christ and the Apostles gave them first : And a learned man of their own Church has lately published the most ancient Forms of Ordinations he could find : From which it appears, that all the Ceremonies in their Ordinations, for the want of which they accuse us, were brought in since the eighth Century : so that even by their own Principles these things cannot be necessary to Ordination, otherwise there were no true Orders in the Church for the first eight Ages.

Heb. 13. 4.

For Marriage we honour it as Gods Ordinance ; and since the Scriptures declare it *honourable in all*, without exception, we dare deny it to none who desire it. St. *Paul* delivers the Duty of Clergy-men towards their Wives, with Rules for their Wives behaviour, which had been very impertinent if Clergy-men might have no Wives. We find a married Clergy in the first ten Centuries:

1 Tim. 3. 2.
4. 21.

turies : And we know by what base Arts the Calibate of the Clergy was brought in ; and what horrid ill effects it has produced. Neither do we allow of any devices to hinder Marriage, by degrees of kindred not prohibited in the Law of God , or the trade that was long driven in granting Dispensations in those degrees, and afterwards annulling these, and voiding the Marriages that followed upon them, upon some pretences of Law.

Thus it appears, how they have corrupted the Doctrin of the Sacraments, together with the Worship of God.

The last head of Religion is *Government* ; and as to this, we can challenge any to see what they can except to us. First in reference to the Civil Power, we declare all are bound for conscience sake to obey every lawful Command of the Supream Authority, and to submit when they cannot obey. We pretend to no Exemption of Clarks from the Civil Jurisdiction, but *give to Cesar the things that are Cessars*. We do not obey the King only because he is of our Religion : much less do we allow of Conspiracies or Rebellions upon our judging him an Heretick, so that we deliver no Doctrin that can be of any ill consequence to the Society we live in.

And for the Ecclesiastical Government we have Bishops, Priests, and Deacons, rightly Ordained, and in their due subordination to one another, every one administering these Offices due to his Function, which has been the Government of the Christian Church, since the times of the Apostles. So that we have a clear vocation of Pastors among us, from whose hands every person may without scruple receive all the Sacraments of the Church.

But for the Church of *Rome*, how unsafe is the Civil Government among them ? not to mention the Doctrin
of

of deposing Princes, for which I refer you to my former Letter; What a security does the Exemption of Clerks from the Civil Courts in cases criminal, give to loose and debauched Churchmen; and what disturbance must this breed to a Common-wealth? The denying the Civil Magistrate power to make Laws that concern Religion, or oblige Churchmen, takes away a great deal of his Rights; for scarce any Law can be made but wrangling and ill-natur'd Churchmen, may draw it within some head of Religion. And that this was frequently done in former Ages, all that have read History know. The quarrels that were in the beginning of this Century between the Pope and the Republick of *Venice* were a fresh Evidence of it.

But for the Ecclesiastical Government, they have spoiled it in all the parts of it. The Pope has assumed a power of so vast an extent, and so arbitrary a nature, that all the ancient Canons are thrown out of doors by it. We know that originally the Bishops of *Rome* were looked on by the rest of the Church, as their Colleagues and fellow Bishops. The Dignity of the City made the See more remarkable; and the belief of St. *Peters* having founded it, with his suffering Martyrdom there, with St. *Paul*, made it much honoured: so that when the Empire became Christian, then the Dignity of the Imperial City made the Bishop of *Rome* be acknowledged the first Patriarch. From this beginning they arose by many degrees to the height of pretending to a Supremacy both Civil and Spiritual: and then they not only received appeals, which was all they at first pretended to, but set up Legantine Courts every where, made the Bishops swear Obedience and Homage to them, and the Arch-Bishops receive the Pall from their hands, in sign of their dependance on them: Exempted Monasteries,
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and other Clerks from Episcopal Jurisdiction, broke all the Laws of the Church by their Dispensations : So that no shadow of the primitive Government does now remain. And though *Gregory* the Great wrote with as much indignation against the Title of *Universal Bishop*, as ever any Protestant did ; yet his Successors, have since assumed both the Name and thing. And to that height of Insolence, has this risen, that in the Council of *Trent*, all the Papal Party opposed the Decree that was put in, for declaring Bishops to have their Jurisdictions by Divine Right, The Court Party not being ashamed to affirm, that all Jurisdiction was by Divine Right only in the Pope, and in the other Bishops, as the Delegates of the Apostolick See ; and they were in this too hard for the other Party. So that now a Bishop, who by the Divine appointment ought to *feed the Flock*, can do no more in that, then as the Pope gives him leave. The greatest part of the Priests have no dependence on their Bishops. The *Monks*, *Fryars*, and *Jesuits*, being immediately subordinate to the Pope ; so that they do what they please, knowing they can justify any thing at *Rome*, and they fear no Censure any where else.

From this so many abuses have crept in, and the Canonists have found out, so many devices to make them Legal, that there is no hope of Reforming these at *Rome*. The whole State of Cardinals is one great Corruption, who, from being Originally the Parish Priests of *Rome*, and so under all Bishops, have raised themselves so high that they do now trample on the whole Order ; and pretend to an Equality with Princes. The giving Benefices to Children, the unlimited Plurality of Benefices in one Person ; the Comendams, the reserved Pensions, with many other such like, are gross, as well as late Corruptions. And no wonder if all men despair of Reforming

ing the Court of *Rome*, when these abuses are become necessary to it, by which the greatness of the Cardinals and the other Officers, or Ministers there, is kept up.

I need not mention the gross *Simony* of that Court where all the world knows, every thing may be had for money. The Popes themselves, are often Chosen by these Arts: and if their own Rules be true, such Elections, with every thing that follows on them are void. The Infinite Swarmes of the Inferiour Clergy, do plainly drive a *Simoniackal* Trade, by the Masses they say for Departed Soul, for Money. And for Publick Pennance, they have Universally let it fall, instead whereof private Pennance is now in use. And if there own Writers say true, this is made an Engine to serve other ends, when by enjoying slight and easie Pennances, they draw the People after them; upon which the Jesuites have been loudly accused, these Forty Years last past. In Sum, all the Corruptions or rather defects, that are in the Government of our Church, are only such as they brought in and have not met yet with such effectual remedies, as must cure the Church of these inveterate Distempers, their ill Conduct did cast her into.

If any of that Party will review these Particulars, and so far trust their own Reasons, as to judge according to the plainest Evidence, they cannot resist the conviction that they must needs meet with: when they see the simplicity of our Faith, the Morality of our Doctrine, the Purity of our Worship, and our Primitive Government; and compare it with their vast Superfetation of Articles of Faith, the Immorality of their Rules of living, the Superstition, if not Idolatry of their Worship, and the most extravagant Innovations in Government, that are in the Church of *Rome*.

And indeed these things are so clear that few could resist

resist the force of so much plain truth, if it were not for some prejudices, with which they are so fettered, that they cannot examine matters with that freedom of mind, that is necessary. Therefore much care must be taken, to clear these, in the most familiar and demonstrative manner that is possible.

They may be reduced to these Five chief Ones. *First*, That the true Church cannot Err. *Secondly*, That out of the true Church there is no salvation. *Thirdly*, That the case of the Church of *Rome* is much safer than ours is; since the Church of *England* acknowledges a possibility of salvation in the Church of *Rome*; which they on the other hand deny to the Church of *England*. *Fourthly*, That unless there be a Supreme Judge set up, we can be sure of nothing in Religion, but must fall into many Factions and Parties. And *Fifthly*, That the Reformation was but a Novelty begun in the former Age, and carried on in this Nation, out of an ill design; and managed with much Sacrilege.

The First of these seemed necessary to be cleared in the beginning of this Discourse, and I am deceived if it was not done convincingly. And for the Second we agree to it, That out of the true Church there is no Salvation.

But then the Question comes, What makes one a Member of the true Church? The Scriptures call the Church the *Body of Christ*, of which he is *the Head*. Eph. 1.22.23. So then whoever are joined to Christ according to the Gospel, must be within the true Church. But the deceit that lies hid under this, is, That from hence they fancy that the Unity of the Church, does consist in an outward Communion with the See of *Rome*. And upon that they calculate, that there must be an Unity in the Body of the Church: And that cannot be, except all be joined to the See of *Rome*. Now, we grant there is

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but one Church, but this Unity consists not in an Outward Communion, though that is much to be desired, but consists in an Unity of Belief, about the essentials of Christianity.

There is nothing more evident, than, that even according to their own Principles, other Churches are not bound upon the hazard of Damnation to hold Communion with the See of *Rome*; for it is not an Article of Faith, nor certain according to their own Doctrine, That the Pope is Infallible: And except that were certain, we cannot be obliged to hold Communion under such a Sanction with that See. For if it be possible that a Pope may become an Heretick or Schismatick (which many of them confess, and all agree that the contrary is not of Faith,) then other Churches are not in that case obliged to hold Communion with that See. If therefore the possibility of Error in that See be acknowledged, then holding Communion with it, cannot be the measure of the Unity of the Church. So we bring it to this Issue, It is not Heresie to say, The Pope may Err: Therefore this is no just prejudice against our Church, because we have departed from Communion with him, when he imposed his Errors on us. So all the high things they boast of that See, come to nothing, except they say, This Proposition is of Faith, *That the Pope is Infallible*. And for these Meetings that they call General Councils; they were at best but the Councils of the *Western* Patriarchate artificially packt, and managed with much Art; as appears even from Cardinal *Pallavicini's* History of the Council of *Trent*.

For the Third Prejudice, It is the most disingenuous thing that can be; Because our Church is charitable, and modest in her Censures, and theirs is uncharitable, and cruel in her Judgments; therefore to conclude, That Com-
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munion with them is safer, than with us. If confidence, and Presumption, Noise, and Arrogance, are the marks to judge a Church by, we must yield to them in these : but if Truth, and Peace, Charity and holy Doctrines, be the better Standards, then we are as sure, that our Communion is much safer. Let this Rule be applied to the other concerns of human life, and it will appear how ridiculous an abuse it is to take measures from so false a Standard. If a man were sick, the Question comes, Whether he shall use an approved Physitian, or a Montebank. On the one hand, the Montebank says, He will certainly cure him, and the Doctors will undoubtedly kill him. On the other hand, the Doctor modestly says, he will undertake nothing, but will do the best he can ; and for the Montebank, he tells him, It is very dangerous to trust to him, though he will not deny but sometimes great cures are done by them. The Insolence of the Montebank will never carry it against a Doctors modesty, but among weak and credulous People ; and such must they also be, who are taken with this Montebankry in Religion.

But if this be taken to pieces, the folly of it will yet appear more manifest. For *First*, the reason we give for a possibility of Salvation in the Church of *Rome*, is, because we look on such and such things as the Essentials of Christianity, which are yet retained in that Church : And either this Reasoning is true or false. If it be true, then it is as true, that we may be saved, who retain these Essentials of Christianitie : If it is false, then no Inference can be drawn from it. *Secondly*, Though we yield a possibility of Salvation in that Church, we declare that they are in great danger, by many opinions among them, which if fully understood and believed, do even vitiate the Essentials of Christianity ; parti-

cularly that Foundation of Religion, The Covenant between God and man thorough Christ, formerly insisted on. So that we declaring a Certainty of Salvation to those who sincerely follow the rules of our Church, and a great danger in their Church, The preferring their Communion to ours, upon this account, is, as unreasonable, as to sleep without shutting our Doors, because it is possible we shall not be robbed, in so doing: Or when we are at Sea to prefer a Cock-boat to a good clean Ship. These are such absurdities, that an ordinary measure of weakness cannot swallow them down. *Thirdly*, We are not so forward as they imagine in yielding a possibility of Salvation in their Church. For our concession amounts rather to this, that we do not deny it, than that we positively affirm it: And therefore they have no reason to draw these advantages from it.

4. A great difference is to be made between what God in the Infiniteness of his mercy may do, and what he is bound to by the Covenant made with man in the Gospel; for the former we acknowledg, it is impossible to fix the limits of that mercy which is as far above our thoughts, as the Heavens are above the Earth. And how far it extends to all sincere minds, we are not so presumptuous as to define; therefore we will not Damn at pleasure, as they do, but we do assert, Their Church is guilty of such gross Corruptions, by which the vitals of Religion are vitiated, that they have not that reason to claim the Mercies of the Gospel due by that Covenant.

5. The Church of *Rome* has a dark and fair side; the dark side is, what the true consequence of their Opinions is, the fair side is, what some witty men have devised to palliate these corruptions with, and to deceive the Vulgar by. We know many of that Communion, ei-
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ther do not at all know these corrupt Doctrines, or have such a fair representation made of them, that they are thereby both more easily and more innocently misled From hence it is that we are enclined to hope more charitably concerning some, that are abused by them. But for those that have examined things more fully, or that having been bred among us, yet reject the Truth, and go over to them, we are not so much enclined to have so good hopes of them, as they imagine : So this is a weak and ill-grounded conceit in all the parts of it.

The Fourth Prejudice, is concerning the Necessity of Submitting to some Common Judge, of distrusting our own reasons, and believing the Church, without which there must be many Sects and Divisions : and this they aggravate from the many different Parties that are among us.

But these are only specious pretences to deceive weak people by. For First, If it is necessary that there be a Common Judge, it is most necessary that it be known, who this Judge is, otherwise it is to no purpose to talk of a Judge, if they cannot point him out. This is like him that came to discover a huge Treasure that he knew was hid under ground ; but being asked in what place it was ? he answered, he did not know that : and he believed no body else knew. Some say the *Pope* is the Judge, others as confidently, that the Council is Judge even without the Pope, others think it is sure work to say, the Pope and Council together : and others say the Body of the Church spread over the World.

For the Popes, some of them have been condemned for Heresie, and others for making Schism ; many of them have been most horrid men : they are generally ignorant in Divinity, being for most part bred to the
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Law: so that a great part of their own Church rejects the Popes Infallibility.

For Councils, they have had none these 115 years, and the last was so over-ruled by the Popes, that no other has been desired since: so that if either a Council without the Pope, or with him, be the Infallible Judge they have lost their infallibility; and except a Council were constantly sitting, they can shew no living and speaking Judg. So that either this is not necessary to a Church, or otherwise they are not a compleat Church. And for the Body of the Church, how shall a man find out their sense, unless gathered together in some Assembly? or must a man go over Christendome, and gather the Suffrages of all the Pastors of the Church? Upon the whole matter it is plain that after all their Canting about the Church, they must say, that it is of Faith that the Pope is Infallible, otherwise they have no Infallible Judg, and since a Council cannot be called but by the Pope, whatever Authority the Council has it can never be exercised, but by the Popes leave.

And for all the sad consequences they say, follow the want of a Common infallible Judg, it appears they are under them as well as we; but with this difference, that we plainly acknowledg, we have none, but do the best we can without one: But they, as they have none, no more than we, yet are under the Tyranny of one, and though they are not bound to believe him Infallible, yet are as much enslaved to him, and obliged to obey him, as if he were really exempted from all possibility of Erring. So that in short, they are slaves and we are freemen: And for these ill consequences, they are, we confess, unavoidable: for which we have very good Authority, from his words, who on all sides is acknowledged to be Infallible

fallible, that said, *Woe be to the World for scandals, for* Matt. 18. 7. *it is necessary that scandals do come.*

But to discuss this Objection, which works much on ignorant people, let it be considered that sin and Error are the two things, that do chiefly cross the design of the Gospel: and of these two, sin, is the more dangerous and destructive: since there is great reason to hope that Error cannot be so fatal, when it infects a mind that is otherwise sincere, as Sin, which clearly defaces the Image of God in the Soul. We ought not therefore to expect that the Gospel, should give any further security against Error, than it gives against Sin: On the contrary we should rather expect a further security from Sin, because it is most hurtful. But all the Provision made against Sin, is this, that in the Scriptures we are warned of the evil of it, and are directed to such methods, and have the promises of such Assistance, that if we use our endeavour, we shall not be overcome by sin, nor perish in it: So as to Error, we have the same security. The Gospel affords us a very clear light for directing our Belief in the most important things, which if we study with due humility, and sincerity, imploring God for the grace of his holy Spirit, for our instruction, we shall be preserved from Error. And thus the same provision is made against Error, that is against Sin. And we have no reason to expect more. And as it were not fit, that Salvation should be offered without obliging men to use their utmost endeavours, so it were not fit to give such an easie Remedy against Error, as that a man should not need to employ his reason to discover Truth, and avoid Mistakes. *If our Gospel be also hid, it is hid in them that* 2 Cor. 3. 3. *perish.* Therefore that our Searches after Truth, may be both encouraged and rewarded, God sets it before us
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...men a Light, that it is our own fault if we do not see and follow it. But if men will either blindly give themselves up, to the conduct of such Guides, whose interest it is to mislead them, which is the case of the Church of *Rome*; or out of humour, or other baseends, will invent or follow some erroneous Tenets, as other Hereticks do, they have themselves to blame; and shall bear their own Iniquity: but they have no reason to cast the fault upon God, or accuse the Scriptures, of Darknes, or Defectiveness, in these things that are necessary to Salvation.

I come now to the last Prejudice, which will require a fuller Discussion, because it relates to matter of Fact: which as it is better understood, so it makes deeper Impressions on people, that are not so much wrought on by speculative points, as by these things that fall under their senses.

They first Except to the Novelty of our Reformation, and always insult with this Question, *Where was your Religion before Luther?* To this, these things are to be opposed. *First*, we turn back the Question, and ask them where was their Religion the first six hundred years after Christ? Where was the Worship of Images, the Doctrine of the Corporal Presence, of Redeeming out of Purgatory, of Deposing Princes, and of the Worshipping Saints, before the Eighth Century? If the Reformation be now to be condemned, because of its Novelty, these things werethen to be as much condemned, because they were then Novelties.

Secondly. If the Reformation had brought in any new Doctrine, its Novelty were indeed a just Prejudice against it: but it was only the throwing out of these Corruptions which had been brought in, in some dark and Ignorant Ages.

Thirdly,

Thirdly. The Doctrine of the Reformed Church, is no other than what Christ and his Apostles taught; and what the Church believed for many Ages after them. And as to the Positive part of it, it has been still held by the Church of *Rome*, and is yet acknowledged by them: but with so many Additions, that there was a Necessity of Reforming these: And this is often to be inculcated in them, that there is no Article of Faith, nor any other material point of Religion, among us that is condemned by the Church of *Rome*. They only blame us because we do not in many other points believe as they do: and this we ought not to do, unless we could see an equal Authority binding us to all alike.

Another Exception is, that in the Reformation we made a Schism, and broke the Unity of the Church, whereas if there had been any things amiss in the Church, they say the Reformers should have endeavoured to remove them, without tearing the Body of Christ in pieces.

But in answer to this, we acknowledg if the things complained of, could have been continued without sin, they ought not to have departed from the Communion of other Churches: but when the publick Liturgies and the Worship was found to be full of such Corruptions, that without Idolatry and Superstition, they could be no longer kept up, then it was not time to stay for the leisure of their Neighbouring Churches.

Yet if there had been any probable hopes, that the See of *Rome*, would have concurred in such a Reformation, it had been worth staying for, as long, as was possible. But when it was on the contrary, apparent, that all the most just Remonstrances made to that Court, were answered at best with delays and Excuses, if not with Excommunications and other censures; they had

no reason to expect any concurrence from thence. So the case being thus put, that they discovered such Corruptions in the Worship of God, with which they could not comply any longer; either they were obliged to Worship God against their Consciences, or to lay aside all publick Worship, or else to cast out these Corruptions by a Reformation. Let any man of good reason judge, whether the last of these was not to be chosen?

There was no Obligation lying on this Church to wait for the pleasure of the Court of *Rome*, or our neighbouring Churches in this matter. We are a free and Independent Church: we owe a charitable and neighbourly Correspondence to forreign Churches; but we are subject to none of them. And according to the exprefs Decision of one of the first General Councils, in the like case, we were no way subordinate to the See of *Rome*, even as it was the Patriarchate of the West. Themselves do confess that it is no Heresie to say, That See is Fallible: and therefore we were not obliged to dance attendance at that Court, when we discovered the Corruptions, with which it had deceived the World; but might in our National or Provincial Synods at home, examine and Reform whatever errors were among us. And the multitude of those who held these errors, could be no just ground for delaying any advances towards a Reformation; no more than in the ancient Church, the Orthodox Bishops when chosen into a See corrupted with Arrianism, were obliged because that Contagion was generally spread, to make no attempts toward Reformation.

They Except further, That the Reformation was begun here by a vitious Prince, King *Henry* the Eighth, who

who partly out of revenge, because the Pope would not grant his desire about the Divorce of his Queen, and partly to enrich himself and his Courtiers with the sale of Abbey-lands did suffer these Doctrins first to take head here : and therefore they can have no good opinion of any thing that came from so wicked a man, and upon such ill motives.

If this be a good Argument against the Reformation, it was as good against Christianity upon *Constantine's* turning Christian; for the Heathen Writers represent him with as black a character as they can do King *Henry*. But we must not think ill of every thing that is done by a bad man, and upon an ill Principle : Otherwise if we had lived in *Fehu's* days, the same Plea would have been as strong, for keeping up the Idolatry of *Baal* : since *Fehu* had in a very unsincere manner destroyed it : and yet God rewarded him for what he had done.

But whatever might have been King *Henry's* secret motives, his proceedings were regular and justifiable. He found himself married to her that had been his own Brothers Wife, contrary to the express words of the Law of God. The Popes Legat, and his own Confessor and all the Bishops of *England* (except one) thought his scruples were well grounded. Upon which according to the superstition of that time, he made his applications to the Court of *Rome* for a Divorce : which were at first well received, and a Bull was granted. Afterwards some defects being found in that, a more ample one was desired, which was also granted : and Legats were appointed to try the matter. But the Pope soon after turned over to the Emperors Party, whose Aunt the Queen was : and was thereupon prevailed with, to recall the Legats Commission, destroy the Bull, and cite the King

to appear at *Rome*, where all things and persons were at the Emperors devotion. Upon all this, the King did expostulate with the Pope, that either his business was just, or unjust: if it was just why did he recall what he had granted, and put him off with such delays. If it was not just, why did he at first grant the Bull for the Divorce. This was unanswerable, but the Pope did still feed him with false hopes, yet would do nothing. Upon which he consulted the chief Universities, and the most learned men in Christendom, about his Marriage. Twelve famous Universities, and above an hundred learned Doctors, did declare under their hands and Seals (some writing larger Treatises about it) that his Marriage was against the Law of God. And that in that case the Popes Dispensation, which had allowed the Marriage, was void of it self. So after the King had been kept in suspense from *December 1527* till *February 1531*. above six years, he set his Divines to examin what authority the Pope had in *England*, either by the Law of God, or the practice of the Primitive Church, or the Law of the Land, and after a long and accurate search, they found He had no authority at all in *England*, neither by the Laws of God, of the Church, nor of the Land: so this Decision was not made rashly, nor of a sudden.

The Popes Authority being thus cast off, it was Natural in the next place to Consider, what Doctrines were then held in *England*, upon no other grounds than Papal Decrees. For it was absurd to reject the Popes power; and yet to retain these Opinions, which had no better Foundation than his Authority. Upon this many of the things, which had been for some Ages received in the Church of *Rome*, fell under debate: And, a great many

many particulars were reformed. Yet, that King was so leavened with the Old Superstition, that the progress of the Reformation, was but slow during his Reign. But it was carried on to a further perfection, under King *Edward*, and Queen *Elizabeth*. In all their Methods of proceeding, there is nothing that can be reasonably censured: if it be confessed that the Pope is not Infallible, and the whole Church of *Rome*, acknowledges that it is no Heresie to deny his Infallibility.

And for the Sale of the Abby-lands, they only spoiled the spoilers. For the *Monks*, and *Fryers*, had put these publick cheats on the Nation, of Redeeming Souls out of Purgatory, going on Pilgrimages, with the worship of Saints, and Images, which were infused in the vulgar, by many lying Stories, pretended Apparitions, the false shew of Miracles, with other such like Arts. And the credulous and superstitious Multitudes were thereby wrought on, to endow these Houses with their best Lands, and adorn their Churches with their Plate and richest Furniture. It was not to be expected that when their Impostures were discovered, they should enjoy the spoil they had made by them: nor was it for the publick interest of the Nation, to give such encouragement to idleness, as the converting all these Houses to Foundations for an unactive life would have been. Many of them were applied to good Uses, Bishopricks, Cathedral and Collegiate Churches, Hospitals, and free Schools: And more of them ought indeed to have been converted to these ends. But the excesses of King *Henry*, and his Courtiers, must not be charged on the Reformers; who did all they could to hinder tem.

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And thus all these prejudices with which the Vulgar are misled, appear to be very unjust, and ill grounded. In conclusion, If by these or such like considerations, any that are now of that Communion, can be brought to mind Religion in earnest, considering it, as a Design to save their Souls, by making them truly pure and holy ; and so reconciling them to God through Christ : And if they will examine Matters without Partiality, seeking the truth and resolving to follow it, wherever they find it ; and joyn with their Enquiries, earnest Prayers to God, *the Father of lights*, to open their eyes, and grant them his Holy Spirit, to lead them into all truth ; there is little doubt to be made, but the great Evidence that is in Truth, will in due time appear so clear to them, as to dissipate all these mists, which Education, implicate Faith, and Superstition have raised, by which they have hitherto darkened.

F I N I S.
